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Christianity the Source of Freedom.

A

SERMON

DELIVERED ON

SABBATH MORNING, JULY 4, 1852,

IN

CHRIST CHURCH, EASTON, PA.

BY

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Published by Request.

ALBANY:
J. MUNSELL, 58 STATE STREET.
1852.

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SERMON.

IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED.—*John* viii, 36.

There is scarcely any word in the language that has greater latitude of meaning than the word "*freedom.*" According to one definition, "it consists in the power of acting as one sees fit, without any constraint or control from positive laws, or the institutions of social life." Again, it is "the liberty of man in a state of society, in which natural liberty is so far abridged and restrained as is necessary for the safety and interest of the state." National freedom is "the freedom of the nation from all unjust abridgement of its rights and independence by another nation." Either of these definitions, or all combined, must fail to present to the mind the idea of freedom to which the Saviour alludes in the words of our text. He is there speaking to the Jews, whose conceptions of liberty were radically defective and wrong, and who fell into an error which is too common in the present day—the error of those

who imagine that there may be liberty where the laws of God and the restraints of religion are set at naught.

The Jews, in the days of their prosperity, were preeminently distinguished, as we are now, among the nations of the earth. They had a government framed by the hand of the Almighty, and based upon those eternal and unchanging principles of truth and righteousness, which regulate the moral administration of God himself. The Lord presided over their national interests, and took care of their national prosperity. He led their armies to battle; he discomfited their enemies; he regulated their counsels, and whenever questions of more than ordinary difficulty arose which baffled the wisdom of the wisest, he gave answers through the medium of the urim and thummim, which led to the discreet and safe management of the affairs of the nation. Their whole history was a record of the most remarkable interpositions and favors, proving that they had been chosen to accomplish some important purpose in the moral movements of the world.

These extraordinary marks of the divine goodness tempted them to neglect the cultivation of the national heart; the preservation in

its purity of the national faith; the great conservative measures which were necessary to the nation's life, growth, influence and perpetuity. They became morally corrupt, irreligious and hypocritical; they forgot that there could be no true national freedom without the prevailing and practical influence of religion upon the masses of which the nation is composed. And whilst they lost sight of this truth, they boasted of being free-born, of having never been in bondage to any man. This, to say the least of it, was a very foolish and ill timed glorying; for they should have remembered their long captivity in Egypt and in Babylon, and that even then, when they were speaking, they were tributary to the Roman government. They probably meant, however, that they had never been bond servants, had never been in a state of absolute slavery. And this was true, both in reference to them and their fathers, for in Egypt they were a peculiar people, and had their own judges, and during the Babylonish captivity, not only those who remained in Canaan, but they also who were in Babylon, had their princes who governed them according to their own laws, and when tributary to Rome they enjoyed privileges which removed them

very far from the condition of the slave. Nor did Christ deny that they had enjoyed this exemption from absolute political bondage; but he endeavored to teach them the lesson which concerns all nations as much as it concerned the Jews—that there can be no true freedom unless the people and their rulers act, in their mutual relations, upon the principles that underlie the moral administration of God; that without the practical influence of those principles upon the national character, freedom is but a name—a bare, empty name, which the breath of popular excitement may blow away in a moment, without leaving a trace behind.

This definition of freedom differs essentially from what may be called the popular notion. In this land all are free, except those hereditary bondmen who are destined, we know not how long, to remain subject to a system of bondage as absolute as could well exist in a civilized age and country. Every one who enjoys certain civil rights and immunities is a freeman; he is so in the popular sense, because he lives under a free government, and has a voice in the appointment of those who administer that government. No matter whether he exercises his rights intelligently or not; no matter whether

he is conscientious in expressing his preference for certain men and measures or not, he is still a freeman, because he is at liberty to use as he pleases, the power which his political relations secure to him. He may be bribed to violate his convictions of right; he may basely sell his vote for gold; nevertheless he is a freeman.

So with nations. Those governments whose outward frame-work is fashioned after a certain model, are styled free governments. Thus France was said to be free, when human passions lashed into fury by the ambition of revolutionary leaders, and by the wide spread licentiousness and skepticism of the times, were let loose against society; when "the corruption of manners reached a pitch, unknown during the worst days of the monarchy;" when impiety uttered blasphemies too terrible to repeat; when the public services of religion were universally abandoned, and atheism was preached from the deserted pulpits, and life and property were at the mercy of that inhuman revolutionary tribunal, whose acts were the very refinement of cruelty. France was said to be free when the scales of justice were thrown away, and the cap of liberty was dipped in blood, and the most defenceless, and virtuous, and talented

of her citizens, were the ones who were condemned to die.

A republic in form is therefore not necessarily a free government. Power residing in the people may be abused, and the will of the people may break through those wholesome and salutary restraints which just laws put upon popular action. The tyranny of the mob is the worst kind of despotism, for it follows no rule but the blind impulse by which its passions are stimulated; and no interests are safe, no rights are sacred, when these passions are unchained. So in a country where a standing army or a national guard is ready to second the attempts of some immoral and aspiring usurper; the popular will may be expressed at the point of the bayonet, and may thus be forced instead of being free.

How is it then with the liberty of which we as a nation boast; and how does that liberty appear along side of the test which our Saviour lays down when he asserts that the spirit of Christianity, pervading the laws and those who make them, and those who are governed by them, is an essential element of all true freedom?

Our republic, we admit, is something more than a name. It has a good deal of the central fire that is necessary to impart vigor to repub-

lican forms and institutions. It had its origin in the living faith and active piety of those who have gone before us; a piety that did not hesitate to make large sacrifices for the sake of principle, a faith that recognized the teachings and influence of the Bible as the ground work of national prosperity. They dug deep—those men of God—and laid the corner stone of the political fabric which they reared, upon the pure word of eternal truth. They were not money-seeking adventurers, but pioneers in the glorious enterprise of building the foundations of human liberty; "laborers," as has been well remarked, "in a work of ages, by which, generation after generation, great principles should be more and more fully developed and established; principles for the erection of a new world, and the renovation of an old." This development has been going on ever since. Upon the foundations planted by the industrious, frugal, intelligent and God-fearing band of colonists, who were selected by Providence and sent on their noble mission, has been reared the beautiful structure of political and religious freedom, rising higher and still higher until it is seen and admired by all nations. Nor have those deep religious feelings and convictions

in which our nationality originated, died away. The colonists who go out now to form new settlements, generally follow the order observed by the original pioneers—they first make a clearing, and then build a house of prayer. In our legislative halls the divine blessing and guidance are invoked by the ministers of religion; and, though in some instances, the attempt has been made to put a stop to this national recognition of a Supreme Ruler and a supreme law, the mad and impudent interference of infidelity has been frowned into silence, and voted down by an indignant and overpowering majority. We have our sabbaths and our sanctuaries and our bibles, all busy in spreading the truth and perpetuating its influence. And these conservative agencies are as active and powerful, we believe, as they have ever been. In all probability there is as much piety in the churches as at any former period in the history of our country; there is certainly as much intelligence, and there is a wide-spread evangelical literature which is doing its share in forming the national mind and moulding the national heart. But we are not to forget that there are, as there always have been, other influences and agencies hard at work. We are

not to suppose that there are no social or political disorders to be remedied—that the public sentiment and the national character are as elevated in all respects as an enlightened patriotism could desire, and that we as a nation have realized in our own experience and exhibited to the world the highest conceptions of freedom. Allow me, then, to point out, very briefly, a few of the signs of the times, which indicate that we are not, as a nation, precisely what we ought to be.

I. And first, the religious element does not pervade the masses to the extent that is demanded by the safety and prosperity of our institutions. Under our peculiar form of government, where the people appoint their own rulers, and virtually make their own laws, it appears especially desirable and necessary that every class of community and all the members of every class should be controlled by the love and the fear of God. If all, or even a large majority, are kept under the practical influence of the Gospel, our liberties as a people are safe. Every one in our country is regarded as standing upon his individual responsibility; every one is called upon to act, and to act a

very important part in the affairs of the nation. The elective franchise secures an influence to all, which must result in great good or evil to the general interests of the land. Let a universal looseness of morals spread through all ranks, so as to brutalize the conscience and destroy the sense of that relationship in which every member of society stands to all the rest; and what protection have we for our laws, what security for the sacred interests they are intended to guard. Let irreligion prevail to that extent in which every impression of accountability to the King of kings is obliterated from the mind, and what will prevent the elevation of men to office who, destitute of all moral integrity, will not hesitate to sacrifice to their own selfish purposes, the dearest rights of their fellow-citizens.

What we want in this country then, is a patriotism based upon those high religious convictions, those heaven-derived and holy principles of action, which make all who are under their control, "a law unto themselves." There can be no assurance of national prosperity, there can be no pledge of righteous legislation, and the preservation of our free institutions, in their strength and purity without this. To the

Gospel we owe all we are and all we have; and the more the masses are governed by its principles, the more secure will be our independence and the more certain our progress. When the constitution of the United States was framed, these principles were clearly recognized. The belief that the practical influence of Christianity alone could procure and perpetuate the blessings of civil and religious freedom, if not universal, was strongly predominant in the minds of the people. The wholesome sentiment then prevailed which our Saviour taught in the words of our text, that they alone are free indeed whom the Son of God makes free. And I hesitate not to say, in view of the past and the present, in the history of other nations; in view of the pernicious consequences of unrestrained depravity of morals upon smaller communities, upon families and individuals, that our civil liberties are secure only as long and in as far as the religion of the Bible enlightens the popular understanding and controls the popular will.

Is then the religious element at work upon the masses among us, to the extent demanded by the public safety and welfare? Has it communicated, to the degree on which the hope of

the stability of our political institutions may rest with entire confidence, the power of self-government to the individuals of whom the nation is composed? Are there not crying evils to be corrected; evils sufficiently prominent and alarming to make every true patriot feel deeply interested in their termination? How can the pure love of country burn brightly in the breasts of those who are the lawless invaders of other men's rights? And what is the representation of our criminal courts in regard to the extent of these evils and the number of these invaders? How often, in different parts of the land, have we seen the tumultuous and disorderly mob bid defiance to law, and interfere with the regular and safe administration of justice, either by liberating the criminal or wreaking their fury upon the innocent. Has sabbath desecration ceased? Is profanity no longer heard? Does the curse of intemperance and the degradation in which it involves the intellectual and moral man, no longer exist? Or are these vices yet stalking over the land, with uplifted head and a bold face and an impudent daring, as if in defiance of that moral sentiment which the religion of the Son of God has created in very many minds? And are

not these vices the foes of freedom? Would our liberty be long preserved if all our citizens were sabbath breakers, or profane swearers or inebriates? Take away these bulwarks of a nation's strength, I mean the sabbath, the reverence which is due to the name of God, and that sobriety which is necessary to self-control, and what remains—what bulwark of freedom is left—what virtue is there in republican forms when the virtue of the people is gone; when a desecrated sabbath and a dishonored God, and a degraded intellect and a depraved will, proclaim that the impiety and immorality of the masses are at the very extreme. And if these evils are so dangerous and so much to be feared in their utmost expansion, they are comparatively dangerous, however small may be the number of those who are their victims. Even when their influence is the most circumscribed, they are not to be overlooked. One ambitious man, if allowed to go at large and mature his prejects of treason, may overturn the state; and so may a single vice if allowed to grow. The man who is under the power of any vice is not a freeman, and is not in a moral condition to exercise, properly, the rights of a freeman. He may boast of his liberty with

imprecations on his lips and with a reeling brain, as many do, but he is a slave nevertheless; for we know there may be slaves, even where the stars and stripes float out upon the free air. And when we look around us, we will be at no loss to determine whether these evils have a being. They may owe their existence and prevalence in a measure to foreign literature and foreign immigration; but no matter whence they originate, they are in our midst and must be hunted down, and not overlooked, and allowed to spread, as if the cause of freedom had nothing to dread from their presence. The popular virtue must increase beyond the point it has already reached. The power of self-government in obedience to God's physical and moral laws, must be communicated beyond the measure in which it is already possessed. This is the ground on which the security of our liberties as a people must rest. This—the sobriety, the godly reverence of the masses and their respect for the divine institutions and precepts—is the rock-bound channel through which these liberties are to be handed down to the generations that are yet to come.

II. Allow me to suggest also, that party spirit,

as it exists among us, is not altogether consistent with that independence of thought and action, which of right belongs to every member of a free government. I do not say that political parties are, in themselves, and of their own necessity, dangerous to freedom; for these parties arise out of the difference of views which different persons entertain in regard to the various measures of national policy that are proposed, and as the representatives and the advocates of these separate views, political parties, instead of being injurious, may be highly beneficial. But I am speaking of that party dictation which holds the rod over free dom of thought and speech, and denies the right of private judgment, and puts the individual and individual responsibility far out of sight. In these days, political conventions perform very much the same kind of work which used to be done by certain ecclesiastical councils a few centuries ago—they write down the creed that every one must believe and endorse, who would not have his political orthodoxy and integrity suspected. Let either party resolve upon a line of policy that shall distinguish it from other parties, and adopt it as a party measure; and though it may have

been unpopular with the majority before, or even offensive to the moral sense and unprejudiced convictions of that majority, it is wonderful to see with what facility objections are removed and opinions harmonized. Every one who would not be disowned and discarded, must now bring his opinions and action up or down, as the case may require, perhaps most frequently *down*, to this standard. Where then is liberty of thought, and where is liberty of speech, if a power has grown up in our midst which arrogates to itself the right of telling men what to think and what to say. Just so far as they exercise their political rights intelligently and conscientiously, are our citizens politically free. Many are undoubtedly debarred by ignorance, from the proper exercise of these rights. They become the instruments of wily politicians, who do with them very much as they please, simply because they are not qualified for independent action. They know nothing about the men or the measures they support. Others again do not exercise their political rights conscientiously, except so far as some make it a matter of conscience to go with their party right or wrong. In either case, there is not the true spirit of indepen-

dence, which consists in the intelligent and conscientious adherence to principle, and a lofty contempt of all dictation, that calls for the abandonment of any position or doctrine we believe to be right. Many there are, we say, who fail to think thus independently, and to act for themselves. They are trammeled by their party relations, and by the fear of party denunciation, and the consequent injury which their individual interests may suffer. The truth is, politics have not risen, even in this country, practically I mean, to the dignity of a moral science. They are too much a game, in which certain leaders play for office, and those who win sweep the stakes, leaving the losers to rally for another trial of their skill. And like all games of chance, the temptation they hold out to dishonesty is strong. Nor has it been an uncommon thing for the aspiring politician to resort to measures so disreputable that they have called for legislative checks and penalties. In his eager search for votes, he has sometimes gone from house to house, and enticed the avarice of one and the appetite of another, and has thus induced many to sell for money or strong drink, their birthright as freeman. We say the thought and action of

every member of this free government should be intelligent, conscientious and independent; nor should party dictation, or bribery, or any other influence be employed to tempt men from the lawful use of their political rights. And so far as they are thus employed, and so far as they prevail, are they dangerous to our free institutions.

III. We hear a great deal said about the freedom of the press. It is the boast of our country, that this mighty engine of power can here move its iron limbs without restraint, and give full play to its giant energies. But even here, we sometimes think there is not that noble independence, that lofty elevation above party influence and partizan feeling, which belongs to true freedom. We would do the press all honor. The cause of liberty is indebted to it for much of its progress, and for the strong hold it has upon the affections of millions of the race. In the main, it is the bold champion of human rights, the defender of the wronged and the oppressed, the denunciator of crime and the protector of virtue. It is doing a great work in spreading light and intelligence among all classes. I speak parti-

cularly now of the newspaper press, in which political questions are more freely and fully discussed than anywhere else. So far, however, as this portion of the press is pledged to party interests, is it not too much under the censorship of party dictation? Is there not an implied or expressed understanding that it is not to speak out plainly and honestly in regard to all questions and measures? In the advocacy of party views, is it not expected to be partial, and would it not be denounced if it were seriously to question the wisdom or the morality of any favorite party policy. How often is this seen when the character and qualifications of public men are canvassed. Look at many of our political journals, and you will notice that they do not hesitate to misrepresent the most prominent individuals in the land, whose greatest offense perhaps, is that they belong to a political school different from that of their calumniators, and entertain different political opinions. This evil, though it by no means adheres to the political press universally, is still an evil of great and serious magnitude. It is a plain infringement of the command which says, "Thou shalt not bear false witness against thy neighbor," and a

plain violation of that spirit of charity which "thinks no evil," and in the universal exercise of which mankind are eventually to be bound together in concord and love. If this is the freedom of the press, the less we have of it the better. That portion of the press is free indeed which is so far governed by moral principles as to treat even a political opponent with all the respect and honor he merits; weighing honestly, and discussing fairly the opinions he entertains, and uttering its voice against all evils, wherever and whatever they may be.

But we have another illustration of the misnamed freedom of the press in the printing and circulation of books of a pernicious tendency. And can that permission which the press has to issue the most vile and demoralizing publications be called freedom? Lawlessness is a far more befitting appellation. Those who relish this kind of literature are the bond-servants of sin. And those who furnish it are the slaves of avarice. They have precisely the same kind of freedom which Judas had, when urged on by his master-passion to commit a wrong that would hold him up to the abhorrence of future ages, he was permitted to betray his Lord into the hands of his murderers for thirty

pieces of silver. So do these men prostitute the freedom of the press to the most unrighteous ends. No matter how many minds are contaminated, no matter how many souls are ruined, if they only make money by the operation, they will barter the dearest interests of families and communities, of the nation and the world, for gold. The question with them is not, will the intellectual food they are providing elevate or debase, but will it sell. Consider how this literature rivets the chains of intellectual and moral bondage—how many it manufactures into thieves, assassins and suicides—how many intellects are utterly prostrated by it. The press can not be free that exerts an influence so destructive of all morality. There ought to be a corrective. And where shall it be found? We would not have a censorship such as in France, Austria, Russia, and Italy, prohibits what is right and allows what is wrong, but we would have the supervision of a pure public sentiment, guarding with a jealous eye the citadel of the nation's hopes—the immortal *mind*. It ought to be understood that among the most dangerous and wily enemies of our free institutions, we are to reckon the foul, licentious literature of Europe,

which is imitated, we are sorry to say, by some unprincipled writers of our own country. So far as this is allowed to undermine the virtue of our sons and daughters, will it weaken the foundations of our freedom.

IV. One illustration more of the fact that we are not, as a nation, precisely what we ought to be and what we claim to be. We hold these truths to be self-evident, that all men are created free and equal, and that they are endowed by the Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness. This is the fundamental proposition of our declaration of independence, the great axiom, the self-evident truth on which all the arguments and complaints of that declaration rest. And this accords precisely with the testimony of revelation which says, that God has "made of one blood all nations of men." But this principle is not fully carried out. There are more than three millions, in our country, whose rights, thus explicitly stated, are not practically acknowledged. These millions are oppressed with burdens inconceivably greater than any that were laid upon our fathers. And while the gospel contemplates and pro-

vides for their elevation, it is certain that the spirit of Christianity—which is the spirit of liberty—does not pervade our national character to the extent that it should, as long as this intention is not carried out. We speak not now of slavery in its political bearings, or of the opinions of those who regard it as a political necessity for the present; these questions of political casuistry have already been decided by our political men. But we look at it from the broad, high and unalterable platform of Bible truth and Bible predictions. We look at it in the light of God's intentions, and in the light too of those broad principles of liberty and equality, which are so nobly expressed in our national creed. It is enough for our present purpose to know that American slavery is an evil, altogether inconsistent with our own conceptions of freedom as we have published them to the world. It is enough to know that it is an evil which concerns us all, so far as each state in the Union must sympathize with every other, and so far as there is a community of interests and of obligations. Suppose that at any time in the history of our country, slavery should bring upon us the judgment of heaven in the form of an insurrection, with all

its attendant horrors; would not every member of the political body suffer with those more immediately concerned, by being summoned to participate in the movement that would be made to quell this opposition to instituted laws? We are therefore at liberty to speak of these things, as long as it is done in the spirit of love and in the language of conciliation. We have a right to speak of every sin by which our national character is still dishonored, and our national welfare is endangered. It matters not whether the evil exist at the north or the south, we are bound to watch over each other's interests, and point out to each other the way of safety.

We might multiply these signs of the limited influence of the spirit of freedom in this land, as that spirit is set forth in the teachings of the great deliverer who came to give freedom to the world, and who will one day confer the blessing. Nor do we think that it is any indication of a superior patriotism to hide these evils, or to overlook them. Some there are who see nothing but good around them. All is light and beauty and sweet music; they hear no groans; they witness no tokens of the nation's remaining corruption. Perhaps they are

afraid of agitation. But how are giant evils to be exposed and removed without agitation? Let the loud thunder reverberate through the heavens, let the vivid lightning gleam across the sky; we welcome the noise and the flash, because they stir up and dissipate the heavy, lazy atmosphere that is hanging around us, charged with the poison of disease and the seeds of death. The over indulgent and partial parent thinks his child a model of perfection, and tells him so; but that parent is no less loving and far more wise, who, while he encourages the virtues of his son, is not blind to his faults, and does not hesitate to reprove them. "Am I therefore become your enemy," said Paul in his letter to the Galatians, whose pride was stirred up by his faithful admonitions, "because I tell you the truth?" He is certainly the best patriot who stands upon the watch tower, and with an anxious eye and a vigilant affection, traces out his country's errors, and sounds the alarm when danger is nigh.

But there is a bright side to the picture, and we are willing to look at it. We stand to-day upon the lofty elevation which the history of the past, and the predictions of prophecy in

regard to the future have thrown up, and our past progress, bright and beautiful in itself, is the sure warrant of our future preeminence. In this survey however, we behold not only the clear sky, but the conflict of battle. If Christianity is at work, causing giant evils to stagger under the weight of unanswerable argument, so are opposing elements and influences. We believe nevertheless, that the leaven of truth now working among us, is sufficient to leaven the whole lump if properly diffused. But there must be effort. Look out yonder upon the broad ocean. Thousands and tens of thousands from other lands are crowding upon our shores every year. Many of them have strange views of freedom. Many of them are incapacitated by ignorance and vice for the exercise of the rights of freemen. These must be conquered by truth, or they will conquer us, and subvert our institutions. But there is no reason to be alarmed while we possess, and while we faithfully employ the Bible and the Bible ministry as instruments of power in the work of preparing these multitudes for self-government.

We say not to these strangers, stay away. Rome may imagine that they will be the propagandists of her faith, the recuperators of her

lost authority; but the system which is drooping so manifestly in the old world, where the rising spirit of liberty is just beginning to breathe upon it, will hardly flourish in the soil of the new, where liberty has been digging, and planting, and watering so long—surely not, if that soil continues to be tilled carefully for Christ, and Bibles and evangelical churches are planted all over it, and the good seed is watered by copious showers sent down from heaven in answer to prayer. Then will despotism, whether it be that of the church or the state, have nothing to hope but everything to fear, nothing to gain but everything to lose from these accessions to our population. We welcome them to the influences that here await them; for here they *may* be reached by the light and power of truth, and learn what freedom is, and be prepared to use it.

Mark the despots of the old world, how uneasy they are as they cling to their tottering thrones, and catch at the sceptres which have almost slipped out of their hands. They would put out, if they could, the light that is burning so brightly here; and no doubt they sometimes flatter themselves with the belief, that the causes are at work which will effect the extin-

guishment of the beacon fire that has here been kindled. But our schools, our colleges, our sanctuaries, and our Bibles, are fanning the flame, and will keep it burning. We hear it said by some, on whom our eye is now fixed, that protestantism in this country is losing its influence; but the words of those who talk thus exultingly and falsely about the decline of protestantism, are the words of the enemies of freedom. The spark of civil and religious liberty was rekindled when Luther on the 31st of October, 1517, nailed his ninety-five theses or propositions to the church door in Wittemberg, and by that act put the Bible above man, whether priest or layman. Ever since, the human mind has been brought in close contact with the precepts and principles and spirit of the Divine Word. The Bible is the great advocate of human rights and human equality. And if the thrones of despotism tremble, it is because that Word, like a mighty sledge, has been hammering for the last three centuries at the foundations of despotic power.

Cast your eye over the vast extent of country that lies between Maine and Mexico, and the Atlantic and Pacific. Regard the whole of this

broad territory as a part of our own republic, blessed with the same institutions, characterized by the same enterprise, and brought under the influence of the same gospel. Are you fearful that such accessions may be fraught with danger? The national mind, if controlled by the principles of Christianity, is fully adequate to the task of wielding this mighty bulk of empire. Says Dr. Beecher, "When I first went to the west, its vastness overpowered me with the impression of its uncontrollable greatness, in which all human effort must be lost. But when I perceived the active intercourse between the great cities, like the rapid circulation of a giant's blood; and heard merchants speak of just stepping up to Pittsburg—only six hundred miles—and back in a few days; and when I heard my ministerial brethren negotiating exchanges in the near neighborhood—only one hundred miles up or down the river—and going and returning on Saturday and Monday, and without trespassing on the sabbath; then did I perceive how God, who seeth the end from the beginning, had prepared the west to be mighty and still wieldable." These lines of intercourse, like the one* which

* The New Jersey Central Rail Road, beginning at New York and terminating at Easton.

within a few days has brought us in close connection with our chief commercial emporium, will ere long stretch from ocean to ocean, and bind together the very ends of the earth.

The men who were instrumental in planting the seed from which these fruits have grown, are no longer among us. And many others equally illustrious, who watered the plant, have also departed from our midst. Even now does the country mourn the death of one of her most eminent statesmen, one of the most pure-minded, talented and patriotic of her citizens.* But it is a consolation to know that whilst men are passing away, principles remain. True to these principles, we will press on in the career of national prosperity we have begun, until the captives in our own land and in other lands shall be set free; until ignorance shall no longer enslave, and vice shall no longer triumph, and insubordination to righteous laws shall no longer threaten to overthrow and trample in the dust the interests of society; and the seeds of civil and religious liberty, wafted by the winds of commerce all over the wide world, shall spring up into institutions and blessings like our own, and Christ shall be seated on the throne of the united nations of the earth.

* Henry Clay.